

THE DIAL

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VOL. IX.

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A LIBRARY OF AMERICAN LITERATURE.*

[First Notice.]

The scheme of this work, which comprises ten octavo volumes of some 500 pages each, is so specific and comprehensive that if successfully carried out it will verify its title as "A Library of American Literature." It is intended for popular use, as well as for the scholar and the man of affairs. Briefly, there will be presented without note or comment, in chronological order as far as possible, select and characteristic examples of such writings as best represent the successive periods and different classes of literary productions since the first settlement of the country. All these will be in English, and no translations will be included. The first volume will embrace the Early Colonial Literature, 1607-1675; the second, the Later Colonial, 1676-1764; the third, the Revolutionary, 1765-1787; the fourth, the Literature of the Republic, 1788-1820; and the remaining five volumes, the Modern, the last fifty years of this century. It is not intended that every author shall be represented, but

*A LIBRARY OF AMERICAN LITERATURE. From the Earliest Settlement to the Present Time. Compiled and edited by Edmund Clarence Stedman and Ellen Mackay Hutchinson. In ten volumes. New York: Charles L. Webster and Company.

a sufficient number and variety of examples will be given "to form a collection that shall be to our literature what a National Gallery is to national art."

It is plain that the editors have taken upon themselves a great and laborious undertaking, for whose successful accomplishment not merely patient industry and wide reading are required, but rare literary experience, a fine sense of fitness and proportion, and a keen and sure scent for that which best illustrates the whole field of American literature. That the enterprise has fallen into skilled and competent hands, the three volumes now before the public are abundant proof. Mr. Stedman, with his poetic genius, unerring literary judgment and erudition, and Miss Hutchinson, of ripe journalistic experience and disciplined taste, are happily fitted as collaborators in the important task which they have accepted, and, so far, most admirably accomplished. At present, only the first two volumes will come under our review. These are exceedingly attractive, not from their literary merits, but from the charm and significance of their matter. Their great value and lasting interest lie in narratives of the scenes and events that attend the colonization of an untamed wilderness—strange adventure, perils and escapes, and achievements; curious information concerning savage life—its pursuits, customs, superstitions; portraiture of the hardships, providences, religious observances, fashions, industries, enterprises, afflictions and triumphs of the early settlers, and the gradual development of their civilization to a higher and more settled stage. The material for the life-like pictures that illuminate these volumes was gathered from all available sources, and involved a wide survey and immense toil. Libraries have been ransacked, all sorts of written records of the age scrutinized, letters, journals, official reports, speeches, sermons, poems, studied and sorted, and the cream of all that is descriptive of the spirit and characteristics of the times selected and arranged. Of course, in such a performance a vast amount of drudgery has been performed; but the taste and skill displayed in the handling of the matter are very admirable. There is a coherence in the arrangement that amounts almost to a continuous narrative of the most expressive features of the life of the colonial period. One derives from these expressive and often curious selections a more various, vivid, and satisfactory impression of the thinking, the feeling and the performances of the period covered than any history reveals to us. While we find among these productions

very much that betrays the infelicities and crudeness of unskilled literary workmanship, they are so replete with quaint and pithy sayings, amusing and singular description, independent criticism, and revelations of remarkable phases of life and experience, that they have together the fascination of a romance. But it must not be inferred that these pages are destitute of able writing. Names of men like Hooker, Winthrop, the Mathers, Bishop Berkeley, and Jonathan Edwards, are the warrant for a style of solid and dignified composition.

The first volume naturally opens with the story of the Virginia Colony, in which the thrilling adventures of Captain John Smith and the romance of Pocahontas are given with sufficient fullness. The colonists are struck with the strong and often contradictory characteristics of the aborigines, high qualities frequently blending with a good deal that was hateful. Alexander Whitaker (1611) testifies:

"Let us not think that these men are so simple as some have supposed them. For they are of body lusty and strong and very nimble: they are a very understanding generation, quick of apprehension, sudden in their despatches, subtle in their dealings, exquisite in their inventions, and industrious in their labor. . . . There is a civil government amongst them which they strictly observe, and show thereby that the law of nature dwelleth in them, wherein they both honor and obey their kings, parents, and governors, both greater and less. They observe the limits of their own possessions and encroach not upon their neighbors' dwellings. Murder is a capital crime scarcely heard among them: adultery is most severely punished, so are other offences."

Among the thrilling episodes of the Virginia Settlement, "A Fight for Life and the Rescue of Colonel Norwood" is one of the most exciting; and "How the English Settled in Maryland" has almost the charm of an idyl.

The second part of this volume opens with an account of the Pilgrims in Holland; then come "Bradford's and Winslow's Journal," with vivid descriptions of "An Excursion up Cape Cod," "The Story of the First Encounter," and "The Landing and Settlement of the Pilgrims at Plymouth." Further on is a great deal of fascinating matter from the pens of Edward Winslow, Francis Higginson, Thomas Morton, and William Ward, amongst which are "Massasoit's Illness and Cure," "The Commodities and Discommodities of New England," "Expedition of Miles Standish," "Aboriginal Cookery," "Woodland Adventures," and "The Meek Wives of the New World." In a recouital of "Special Providences," Maj. John Mason gives some astonishing instances which are of course invariably coupled with devout thanksgiving. The long line of zealous ministers whose influence was so powerful in the New England colonies, is

represented by Hooker, Hooke, and others, of whose sermons are given characteristic examples. Copious extracts are made from "The Bay Psalm Book"—a curious work with which, in our day, few are familiar. Thomas Welde does not mince matters in his savage arraignment of the heresies of Anne Hutchinson and her followers. After some merciless language, he says:

"The opinions of some were such as these: I say, some of them, to give but a taste, for afterwards you shall see a litter of fourscore and eleven of their brats hung up against the sun, besides many new ones of Mistress Hutchinson's; all of which they hatched and dandled."

He then goes on to lay open the matter in the same edifying strain. Roger Williams, in his "Bloody Tenent," pictures Truth as protesting against persecution.

"For me, though censured, threatened, persecuted, I must protest, while heaven and earth lasts, that no one Tenent that either London, England, or the world doth harbor, is so heretical, blasphemous, seditious, and dangerous to the corporeal, to the spiritual, to the present, to the eternal good of all men, as the bloody tenent (however washed and whited) I say, as is the bloody tenent of persecution for the cause of conscience."

John Cotton makes it appear, in a long and serious argument, that psalm-singing, by whomsoever practiced, is a "godly ordinance,"—doubtless a liberal doctrine for those days. The deliverance of Nathaniel Ward about Ireland smacks of a certain style of modern journalism, and is a sweet morsel for her detractors.

"These Irish, anciently called Anthropophagi, man-eaters, have a tradition among them that, when the Devil showed our Saviour all the kingdoms of the earth and their glory, he would not show him Ireland, but reserved it for himself; it is probably true, for he hath kept it ever since as his own peculiar: the old Fox foresaw that it would eclipse the glory of all the rest. . . . They are the very offal of men, dregs of mankind, reproach of Christendom, the Bobs that crawl on the Beast's tail; I wonder Rome itself is not ashamed of them."

Ward does not spare the servitors of Fashion, and his opinions are still suggestive.

"In a word, whatever Christianity or civility will allow, I can afford with London measure; but, when I hear a nugiperous gentledame enquire what dress the Queen is in this week; what the nudistertian fashion of the Court; with the egg to be in it in all haste whatever it be, I look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of Nothing, fitter to be kicked, if she were of a kickable substance, than either honored or humored. To speak moderately, I truly confess it is beyond the ken of my understanding to conceive how these women should have any true grace or valuable virtue, that have so little wit as to disfigure themselves with such exotic garbs, as not only dismantles their native, lovely lustre, but transclouts them into ganter-geese, ill

shapen shotter shell-fish, Egyptian hieroglyphics, or, at the best, into French flirts of the pastery, which a proper Englishwoman should scorn with her heels. It is no marvel they wear drailes on the hinder part of their heads, having nothing, it seems, in their fore part, but a few squirrels' brains to help them frisk from one fashion to another. . . . I can make myself sick, at any time, with comparing the dazzling splendor wherewith our gentlewomen were embellished in some former habits, with the gut-foundered goosedom wherewith they are now surcingle and debauched."

The reader will be amused at the anecdotes that enliven the serious matter of Gov. Winthrop's History of New England (1630-1649). Discoursing on the docility of the aborigines to instruction both human and divine, he relates that—

"An Indian once meeting an honest plain Englishman would needs know of him what were the beginnings (which we call principles) of a commonwealth. The Englishman being far short in the knowledge of such matters, yet ashamed that an Indian should find an Englishman ignorant of anything, bethought himself what answer to give him, at last resolved upon this, viz.: that the first principle of a commonwealth was salt, for (saith he) by means of salt we can keep our flesh and fish to have ready when we need it, whereas you lose much for want of it, and are sometimes ready to starve. A second principle is iron, for thereby we fell trees, build houses, till our land, etc. A third is ships, by which we carry forth such commodities as we have to spare, and fetch in such as we need, as cloth, wine, etc. Alas (saith the Indian) then I fear we shall never be a commonwealth, for we can neither make salt, nor iron, nor ships."

The writings of Capt. Edward Norton on "The Courage of the Mothers in Israel," "The Escape of Shepard and Norton," "The First Promotion of Learning in New England," "The Wages of Discontent," and a dolorous poem, "A Cry unto the Lord to stay his Hand," abound in curious and pictorial passages. The *naïveté* with which John Eliot describes his work among the Indians is charming. Edward Holyoke's dialogue between Solomon and Tirzana, which is aimed at the heretics of New England, reveals the spirit with which Puritanism excused its outrages against the liberty of conscience for which so much veneration was commonly expressed. Enough is quoted in this volume from James Cudworth and the letters of prominent Quakers to show with what vindictiveness and bitterness they were persecuted, and the outrages they endured, and with what noble constancy and patience they bore their wrongs. The Quakers do not fail in plain speaking. Mary Traske and Margaret Smith write:

"You have cut off the righteous from amongst you, and are still taking counsel against the Lord, to proceed against more of his people, but this know, the Lord our God will confound your counsel and lay your glory in the dust. Unto whom will ye flee for help, and whither will ye go to hide yourselves?

For, verily, the Lord will strip off all your coverings, for you are not covered with the Spirit of the Lord, therefore, the woe is gone out against you; for your place of defence is a refuge of lies, and under falsehoods you have hid yourselves."

The first printed account, in the English language, of the city and state of New York, is by Daniel Denton, one of the original settlers of Jamaica, L. I. (1656), where he resided for many years. It is enough to make a "summer visitor's" mouth water to read some of his glowing descriptions of the delectable productions of Long Island.

"The fruits natural to the Island are mulberries, persimmons, grapes great and small, huckleberries, cranberries, plums of several sorts, raspberries and strawberries, of which last is such abundance in June that the fields and woods are dyed red; which the country people perceiving, instantly arm themselves with a bottle of wine, cream and sugar: and, instead of a coat of Male, every one takes a Female upon his horse behind him, and so rushing violently into the fields, never leave till they have disrobed them of their red colors and turned them into the old habit."

It was a sportsman's paradise.

"Wild beasts there are deer, bear, wolves, foxes, racoons, otters, mushsquashes, and skunks. Wild fowl there is a great store of, as turkeys, heathens, quails, partridges, pigeons, cranes, geese of several sort, brants, ducks, widgeon, teal, and divers others."

Daniel Gookin of Cambridge (1674) in a scriptural argument, reaches the pious conclusion that all the Indians inhabiting the Western Continent are descendants of the Ten Tribes of Israel. He describes the intellectual brightness of the educated Indians, laments their tendency to pulmonary consumption, dwells upon the "Praying Savages of Natick," and tells with gusto how certain natives of Martha's Vineyard scornfully rejected the instructions of the Quakers who tried to induct them into their religion. We can imagine the merriment of a modern naturalist in reading "A Report of Wonders" by John Josselyn, who delivers with the utmost confidence more absurdities about the animal kingdom in two pages than can be found elsewhere in a whole day's search. With interesting extracts from Capt. Thomas Wheeler and Roger Clap, this volume ends.

One of the attractive features of this volume is the poetry with which its pages is interspersed. It opens with Michael Drayton's ode, "To the Virginian Voyage" (1606); and we have "A Ballad of Virginia" by R. Rich (1660), "A Recommendation of New England" (1625), by William Morrell; "In Praise of Master Stone," by John Cotton; three pieces by Anne Bradstreet—one of them "A Love Letter to her Husband;" "A Cry unto the Lord to stay his Hand," and verses by John

Josselyn and by Peter Folger, who writes "A Homely Plea for Toleration."

The second volume (1676-1764) opens with seventeen pages of Michael Wigglesworth's poetry, sufficient to fully illustrate the qualities of that author and, certainly, as much as a modern man would care to read. Benjamin Tompson, born in Braintree, Mass. (1642), our first native poet, is represented by three characteristic examples,—*"On the Women fortifying Boston Neck," "The alarming Progress of Luxury in New England,"* and *"In Praise of the Renowned Cotton Mather."* In the pleasant *Journal of Charles Wolley*, chaplain of Fort James, New York, on "Knickerbocker Customs," we have an amusing account of the way he reconciled the Lutheran and Calvinistic ministers of New York (1701) who were at variance and "who had not spoken to each other with any respect for six years." With a shrewd and humorous intent he invited them both with their vows to a supper unknown to each other, "with an obligation that they should not speak one word in Dutch under the penalty of a bottle of Madeira, alleging that he could not manage a sociable discourse in that language." The parsons met at the entertainment in mutual astonishment, but the talk in Latin and the mellow wine seemed to have utterly disarmed them, and the host was delighted with the success of his friendly trick. The long story of the captivity, sufferings and restoration of Mary Rowlandson, which has a peculiarly pathetic interest, is told with an affecting vividness and simplicity. "A Death Grapple" and the "Death of King Philip" are powerfully impressive. Large space is given to the Mathers, Increase and Cotton, whose names are indissolubly identified with the witchcraft craze in Massachusetts. All that one needs to know of the woeful scenes and sufferings of this horrible delusion will be found in these writings and a few others represented on these pages. Every reader will be interested in learning how Judge Sewall courted Madam Winthrop. He certainly was a candid, provident, and persistent wooer, but with all his appliances of religious books, and sermons, and comforts, to facilitate his advances, he was unfortunate. John Miller gives an unvarnished account of "The Evils and Inconveniences of New York," and what he says of the religious laxity of its inhabitants is not without a present bearing.

"Their eternal interests are their least concern, and, as if Salvation were not a matter of moment when they have opportunities for serving God, they care not for making use thereof; or, if they go to church, 'tis but, too often, out of curiosity and to find out faults in him that preacheth, rather than to hear their own."

One of the very entertaining bits of writing

in this volume is Gabriel Thomas's account of Pennsylvania. His scientific attainments are disclosed in such observations as this:

"There are among other frogs, the Bull Frog, which makes a roaring noise, hardly to be distinguished from that well known beast from which it takes its name. There is another sort of frog that crawls up to the tops of trees, there seeming to imitate the notes of several birds, with many strange and various creatures, which would take up too much room here to mention."

We must pass over the abundance of good things in the happy extracts from John Wise, John Williams, Robert Beverly, Thos. Symmes, Benjamin Coleman, William Byrd, and others, simply noting that the quality of the literature improves with the advancing civilization. The four pieces by Bishop Berkeley, whose famous poem adorns the first page of the book, are good reading. The story of Piskaret, "the Chief Captain of the Adirondicks (1676)," shows us one of the wildest, bravest, most merciless creatures in the whole race of natives, north and south. There seems to be nothing known of the satirist, Ebenezer Cook, but that he had merits of his own is plain from the following extract from his "Of meeting a Godly Knave in Maryland."

"While riding near a sandy bay,
I met a Quaker "Yea" and "Nay,"—
A pious, conscientious rogue
As e'er wore bonnet or a brogue,
Who neither swore nor kept his word,
But cheated in the fear of God,
And when his debts he would not pay,
By light within he ran away."

Predominant in both these volumes is the religious spirit. All along, during the establishment of the New England colonies, the Calvinistic theology was rigorously taught, but it reached its climax in the terribly realistic expositions of Jonathan Edwards. What branch of the Protestant church to-day would tolerate such preaching as this, though by a master of pulpit oratory?

"When you have worn out the age of the sun, moon, and stars in your dolorous groans and lamentations, without any rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer to the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend up forever and forever; and that your souls which shall have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies which shall have been burning and wasting all the while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past. . . . God glorifies himself in the eternal damnation of ungodly men. When they [the saints] shall see the smoke of their torment and the raging of the flames of their burning, and hear their dolorous

shrieks and cries, and consider that they, in the meantime, are in the most blissful state and shall surely be in it to all eternity: how will they rejoice."

But we have already far overpassed our limits, and must stop, though the pages are delightfully inviting to the very end. These two volumes are illustrated by steel plates of Captain John Smith, John Winthrop, Cotton Mather, and Jonathan Edwards, and woodcuts of twenty-one other distinguished characters of the colonial period.

HORATIO N. POWERS.

BOOKS ON EVOLUTION AND LIFE.*

The first book on our list, that by Prof. Le Conte, contains some earnest work on the problem of problems, the reconciliation of the physical and spiritual facts of the world—the facts of science and of faith. It is free from dogmatism, either scientific or religious, and does not, while itself involving a theory of the universe, deny the scope of our faculties to be sufficient for a profitable discussion of the subject. The work is candid and able, and there is nothing in it to weary or exasperate the earnest mind. While the main purpose of the work is to give the grounds of reconciliation between scientific and religious thought in the acceptance of evolution, the earlier and larger part of the volume is occupied with a re-statement of the proofs of evolution. An opportunity is thus given of presenting these proofs somewhat at length, and this portion of the book has its value quite aside from the opinions that are to rest on it.

In the general drift of the work, we heartily concur. We give its leading conclusion:

"Such reconciliation we have already seen is the true test of a rational philosophy. It is the belief in a God not far away beyond our reach, who once long ago enacted laws and created forces which continue of themselves to run the machine we call Nature, but a God *immanent*, a God resident in Nature at all times and in all places directing every event and determining every phenomenon—a God in whom, in the most literal sense, not only we but all things have their being, in whom all things consist, through whom all things exist, and without whom there would be and could be nothing." [p. 282.]

* EVOLUTION AND ITS RELATION TO RELIGIOUS THOUGHT. By Joseph Le Conte. New York: D. Appleton & Co.

THE RELIGIOUS ASPECT OF EVOLUTION. By James McCosh. New York: G. P. Putnam's Sons.

THE STORY OF CREATION: A PLAIN ACCOUNT OF EVOLUTION. By Edward Clodd. New York: Longmans, Green & Co.

REINCARNATION: A STUDY OF FORGOTTEN TRUTH. By E. D. Walker. Boston: Houghton, Mifflin & Co.

PRINCIPLES AND PRACTICE OF MORALITY: OR ETHICAL PRINCIPLES, DISCUSSED AND APPLIED. By Ezekiel Gilman Robinson. Boston: Silver, Rogers & Co.

While accepting this solution as one which is being approached in many ways on many sides by those who attach equal value to the physical and spiritual terms of our lives, we should still, at times, dissent from the precise statements and methods by which it is reached. This is an attitude which must long remain, even between those who are most nearly concurrent in thought, in wandering over a field so large, so inadequately mapped and imperfectly defined in language, as this of cosmic construction. It is impossible as yet fully to identify our several conceptions of the terms we are handling. Our fencing over them is in the twilight of our own thinking, rather than in the daylight of common and sufficient knowledge. The style of Prof. Le Conte is clear and interposes no unnecessary difficulty in the consideration of the subject.

We think that he emphasizes more strongly the causal, as contrasted with the rational, element in evolution, than is wise. The tendency is natural when one approaches the problem from inquiries directed chiefly to its physical terms. His definition of evolution is very explicit: "Evolution is continuous *progressive change, according to certain laws, and by means of resident forces.*" [p. 8.] All the criticism we have to make on it, touches its third term, "resident forces." We think he pushes this statement beyond what the proofs of evolution call for, and beyond what is admissible under the ultimate harmony which he proposes. God immanent in the world means for us immanent under the laws of reason, but not immanent under unchangeable quantitative and qualitative terms of force and energy which cover and exhaust at every stage the problem of creation. In the progressive and ripening use of these terms, we should look for the vitality of thought and freedom of action which we associate with personality. The book lacks that decisive distinction between a movement of reason and one of causation which seems to us essential for the complete support of the conclusions reached by the author. It is a book which we can cordially commend.

The work of Dr. McCosh covers essentially the same field, though the discussion is much briefer and more popular. The conclusions reached in the two books are quite similar. Dr. McCosh holds, however, to evolution with small increments securing the continuity of nature. If God remains a personal presence in his works, these increments offer no rational difficulty. They are also wholly consistent with the facts of evolution as known to us. Dr. McCosh has rendered much assistance to religious thought by preparing it to understand and receive the truths of science. He has always been quick to offer provisional grounds of harmony in connection with which the pro-

cess of reconstruction can proceed without disturbance and without delay. His works are much to be commended in their manifestation of this true spirit of inquiry.

The work by Edward Clodd aims to present in "a brief and handy compass" the "Story of Creation"—the history of evolution. Its standpoint is the extreme—extreme as contrasted with the spiritual renderings of the same story—scientific one. Physical events are traced on their physical side. There is but brief reference to moral and social development, and this development takes place under the deep shadow of previous events. Conscience is the "tribal conscience," and the individual is merged in the environment which is assigned him by the eternal flow of events. The presentation is clear and concise, meets its purpose, and is valuable from its own position, indeed, from any position. We would especially desire to commend the effort to distinguish carefully between force and energy; also the kindred discriminations associated with it. We can hardly have clear thought on this wide topic, when we cover such very different things by one word, force.

"Motion throughout the universe is produced or destroyed, quickened or retarded, increased or lessened, by two indestructible powers of opposite nature to each other—(a) Force, and (b) Energy. (a) Force is that which produces or quickens motions binding together two or more particles of ponderable matter, and which retards or resists motions tending to separate such particles. (b) Energy is that which produces or quickens motions separating, and which resists or retards motions binding together, two or more particles of matter or of the ethereal medium." [p. 12.]

When we speak of the force of gravitation, of heat-force and chemical force, of life-force and thought-force, as if the underlying conceptions were one and the same, we shall not reach any profitable conclusion. We might as well—nay, much better—regard commercial force, poetic force, the force of eloquence, as phases of one and the same thing. Exact thought demands nothing more earnestly than a refusal to pass over and obscure primary differences.

Our fourth book, "Reincarnation," is an interesting one, though it brings to us very little conviction. It reimpreses on the mind the impenetrable mystery of the events to which we are awakened in human life. We are brought once more at a new point—new to our time—to the shore of that river whose breadth is so great, whose flow is so rapid, whose sources are hidden in so remote a past, whose waters are pressing into that immeasurable future which they command and unfold. Here is a palpable eternity, no matter what part we have taken, are taking, or are to take in it. The work before us touches a very extended and recurrent conjecture as to the

relations of human life to this sequence of physical events. Reincarnation is metempsychosis confined to the return of human spirits to human bodies. Our cherished conceptions on this subject are so much more definite, and, to us at least, so much more cheering, that we find but little power or inclination to give even transient entertainment to this idea of reincarnation. It seems to us like a wandering of spirits in dry places, seeking rest and finding none.

The book is made up of brief discussions of the topic, and a full and extended presentation of its literature. It is especially successful in the last respect. One is greatly impressed with the frequency with which the human mind in its most vigorous activity has recurred, distinctly or obscurely, to this idea of reincarnation. Patient human spirit, that gathers inspiration out of defeat! How often it returns to the one problem of being, the one secret of life, determined once more to make trial of a lock which no man opens! No man opens? Nay, every faithful spirit in turn opens it for its own forecast and consolation. The door that divides us from the future is not a bolted one, but one chained. We cannot swing it wide, but light streams through its crevices. We see something; we see nothing sufficiently. Our author brings us once more to one narrow outlook which thousands on thousands of the human race have taken before us.

"Principles and Practice of Morality," by President Robinson, is offered to the public as a college text-book, and is to be judged, therefore, in this relation. It will no doubt readily pass muster among books of this order, and yet we cannot heartily commend it. It seems to us to lack that keen insight on the theoretical side, and that enthusiasm of conviction on the practical side, which are so much to be desired in a work on ethics, designed for collegiate instruction. We quite dissent from the theory of the book, but our criticism of it does not rest on this fact nearly so much as on the fact that it falls short of a clear, incisive presentation of the complicated discussion on morals. The impression it is fitted to make of the basis of ethical law will not be forceful and adequate in any direction; nor the inspiration of obedience to that law be awakened in new directions and deepened in old ones.

It is a fact strikingly in disparagement of our powers in meeting the problem of life that so great a variety of opinion exists as to the source of moral law. This work not only adds another theory, it fails to adequately indicate the two prevailing tendencies which rule in this discussion, their relation to each other and their practical force. According to President Robinson, the final reason of moral

obligation is found in the inevitable moral nature of a supreme personal Being. The sense of wrong-doing arises from the want of harmony between the nature of God and our nature. If we share the rational moral nature of God, that nature should carry with it its own law in us as in God. Our moral conviction can hardly be derived from God otherwise than as we hold within ourselves its eternal terms. The character of that in which the correspondence lies, not the correspondence itself, is the fact of primary significance.

The first one hundred and eighty pages of the book are occupied with the theory of morals, leaving but seventy-two for practical morals. Duties to the state are condensed into eight pages. What a magnificent preparation for American citizenship!

JOHN BASCOM.

MANASSEH CUTLER.*

Manasseh Cutler died in 1823, at the age of eighty-one; and thirty-nine years ago the Rev. Edwin M. Stone, Librarian of the Rhode Island Historical Society, with a view to the speedy preparation of a biography, asked and received from the family the papers of Dr. Cutler. For some reason, never satisfactorily explained, this gentleman failed to complete, hardly even to begin, his work; and only since his death, about four years ago, have the papers of Dr. Cutler returned to the possession of his descendants.

Surely he was an unusual man whose journals and correspondence, published sixty-five years after his death, can awaken anything like a general interest. Manasseh Cutler was a noteworthy character in two respects. Among a generation of New England clergymen remarkable for their learning and piety, he was unique in the vast amount and great range of his knowledge, and in his spirituality. As virtual dictator of the terms of the Ordinance of 1787, as a leader in the settlement of Ohio by the "Ohio Company," and as a Federalist member of Congress from Massachusetts during four years, he stamped his vigorous personality upon the character of his own and succeeding generations.

Dr. Cutler was born in Killingly, Connecticut, May 28, 1742, and was graduated from Yale College in 1765. He studied law and was admitted to the bar. Believing, however, that he had a call to the ministry of the Gospel, he studied theology, and in 1771 was ordained and installed pastor of the Congregational church in the place then known as Ipswich Hamlet, since called Hamilton, Mas-

sachusetts. His pastorate of this church continued till his death—a period of fifty-two years. Not only was Dr. Cutler a lawyer and theologian, but he added to these professions a knowledge of the science and art of medicine. The payment of his salary in depreciated Continental currency, and the difficulty in obtaining even that meagre stipend, made some other means of livelihood almost a necessity. His love for scientific pursuits naturally inclined him toward the study of medicine. His rare intellectual powers made the mastery of what was then known in that department of science a comparatively easy matter. His practice as physician became so extensive that at one time in the year 1779 Dr. Cutler had forty small-pox patients under his care. Whatever might be thought to-day of his attainments in natural science, they certainly were not meanly considered in the year of grace 1785, or thereabouts. Dr. Cutler's enthusiasm and learning brought him correspondence with scientific men at home and abroad, and secured his election to the American Academy of Arts and Sciences, the American Philosophical Society at Philadelphia, and several other institutions of a like character.

The journal of the years 1780 to 1785 is a curious study. It opens with the statement of the completion for the printer of a "Meteorological Journal," and contains frequent allusions to studies in botany, astronomy, chemistry, and physics. If a day proved stormy, the pastor of the church shut himself up in his study to pore over Dr. Hale's "Vegetable Statics" or Dr. Hill's "Natural History," the last of which he seems to have obtained from the Harvard Library by special permission of the Corporation. Observation of the wind and weather, clouds, sun-spots, moons of Jupiter, rings of Saturn, new plants gathered from all the region round, were daily recorded in his "place book." During one year he made a series of forty observations in order to settle the latitude of his house. The same year he was an active member of a party of scientists who observed the sun's eclipse, and within a month's time he made reports to the American Academy on this eclipse, on meteorology, and on certain prevalent forms of disease. One of these reports was published under the title, "An Account of some of the Vegetable Productions Naturally Growing in this Part of America, Botanically Arranged," and is still of great interest both because it is the earliest contribution to the science of botany to come from an American pen, and because it proved to be the basis of much further discovery in that field. The "Life" is at fault in dismissing it with a mere foot-note, at the bottom of page 116, Vol. I. Whenever there was a fast day—and they had one every quarter—Dr. Cutler preached a sermon. He preached

* JOURNALS AND CORRESPONDENCE OF MANASSEH CUTLER, LL.D. By His Grandchildren, Wm. Parker Cutler and Julia Perkins Cutler. In two volumes. Cincinnati: Robert Clark & Co.

at ordinations, funerals, and inaugurations, and twice every week in his own pulpit. With all this, in 1782 he established a school where boys were prepared for college. To the school he seems to have devoted a considerable portion of time and thought for several years. Here were trained boys bearing the names of Cabot, Lowell, Grafton, Peele, Poole, Phelps, and Low. The principal of the academy also gave instruction in navigation to seamen and in theology to prospective clergymen.

If there was any aristocracy in the midst of New England democracy the clergymen made it, and the minister of Ipswich Hamlet was constantly in demand to dine at Cambridge with the college, in Boston with the Bowdoins, in Newburyport with Col. Wigglesworth, or in the homes of his own parish,—a parish which counted at various times among its people the families of three governors, Dudley, Bellingham, and Bradstreet. Surely this was a busy life even in the slow-moving days of the last century. But if Manasseh Cutler had done nothing beyond his preaching, and dining, and study of flowers according to the Linnæan system, or his determination of the latitude and longitude of his residence with an old-fashioned sextant, these ponderous volumes would hardly have been published. A brief reference to history is necessary to a full comprehension of Cutler's work on the Ordinance of 1787.

At the close of the Revolutionary War the need for an army ceased. For months, and in some cases years, officers and men had served the cause of independence without pay. To muster out the troops before making any provision for their payment seemed impossible; to pay them in depreciated Continental currency was evidently unfair. Not only was there the obligation to pay a stipulated sum for actual service, but by act of Congress, September 16, 1776, the government was pledged to give as bounty for enlistment, to officers according to rank, amounts of land varying from one hundred and fifty to five hundred acres, and to privates, one hundred acres. By a later act the amount to be given to brigadier-generals was increased to eleven hundred acres.

At the time of the passage of the first act the United States possessed not one acre of public land. West of the Alleghanies was a vast country, of great fertility, reaching to the Mississippi, but practically without white inhabitants. This territory was claimed as the rightful possession of Virginia, Connecticut, and New York. Influenced by the patriotic earnestness of Maryland, New York, on February 19, 1780, ceded her vacant lands to the general government. New York was followed by Virginia in 1783, by Massachu-

setts in 1785, and by Connecticut in the following year. Connecticut, however, did not make her cession complete until the last year of the century. Thus was put under federal control a territory estimated to contain nearly 266,000 square miles.

Soon after the cession by Massachusetts Gen. Washington presented to Congress a petition signed by Brigadier-General Putnam and two hundred and eighty-seven other officers, urging the apportionment of the public domain among officers and soldiers in accordance with the promises contained in the two acts referred to above. Washington's influence and the just demands of the patriotic servants of the nation were at the time unavailing. In 1784, Congress passed an ordinance for the government of the territory northwest of the Ohio river. This had been drawn by Thomas Jefferson, and became law in its original form with one important exception: A clause prohibiting slavery from the territory after the year 1800 was defeated by a close vote. This ordinance was practically inoperative; but it is of interest because it marks Jefferson's position on the slavery question—a theoretical position which he maintained to his death.

The friends of western settlement were tired of waiting for activity under the terms of Jefferson's ordinance, and finally, on January 10, 1786, Rufus Putnam and Benjamin Tupper, both officers of high rank, called a meeting of officers, soldiers, and "also all other good citizens who wish to become adventurers in that delightful region" (the Ohio country) for the purpose of forming an association to hasten the settlement of that portion of the public domain. In pursuance of this notice, delegates from several counties in Massachusetts met in the Bunch-of-Grapes Tavern, in Boston, March 1, 1786. Among these was Manasseh Cutler, who had been chaplain of a Massachusetts regiment.

Two days later, a committee, of which Dr. Cutler was one, proposed "articles of agreement" which were unanimously adopted. These articles called for the subscription of an amount of money not to exceed one million dollars, which should be divided into one thousand shares, each share consisting of one thousand dollars in Continental certificates and ten dollars in gold or silver coin. The funds thus raised were to be applied to the purchase of public lands northwest of the Ohio river. The association was called "The Ohio Company," and its management was afterward vested in a Board of three directors. Within twelve months two hundred and fifty shares were taken, and this under the agreement that there should be at least one settler to each three hundred acres of land. March 8, 1787,—

"It was unanimously Resolved that three Directors

should be appointed for the Company, and that it should be their duty, immediately, to make application to the Honorable Congress for a private purchase of *Lands*, and under such descriptions as they may deem adequate to the purposes of the Company. General Samuel H. Parsons, General Rufus Putnam, and the Rev. Manasseh Cutler were unanimously chosen." [Vol. I, p. 192.]

Under Jefferson's ordinance of 1784 no settlement in the Northwest had taken place. This failure can be explained in but one way. Eastern men would not emigrate to a new country in which the institution of slavery had already taken root, and from which, by a majority vote, Congress had refused to exclude a system utterly at variance with the principles of the Declaration of Independence and the strong convictions of the New England people.

Prompted by an offer for the purchase of lands made by Gen. Parsons, Congress, in April and May, 1787, discussed and carried to its third reading another ordinance, the full text of which is given by Dr. W. F. Poole in the "North American Review" for April, 1876. This was not acceptable to the "Ohio Company." It lacked utterly an affirmation of the great principles of civil and religious liberty. Such affirmation was to the minds of Putnam and Cutler and their associates an absolute necessity. The proposed law lacked in fact almost every element which gave the "Ordinance of 1787" its vital force.

After due deliberation, Dr. Cutler was delegated to go on to New York and use his influence to secure the passage of an ordinance under which the Company would be willing to negotiate for the purchase of a large amount of land. Armed with more than forty letters of introduction to influential men in and out of Congress, the New England clergyman arrived in New York on July 5. The "fisher for souls" assumed a new rôle—that of the modern lobbyist. Well he played his part. Easy and graceful manners, a well-founded reputation for scientific knowledge which preceded him, and the introductions above mentioned, gave him instant entrance to the society of the capital city. Believing that most of the Northern votes would be in favor of his proposed measures, Dr. Cutler assiduously cultivated the acquaintance of Carrington, Lee, Grayson, St. Clair, Milliken, and others from the South. Dr. Cutler's position was peculiarly favorable to the success of his project. He wanted to buy a large amount of public land with a currency that the government was vainly endeavoring to float. One who was prepared to invest a million or more of dollars in wild land, and so aid government credit, was in a position to dictate terms even to Congress. The terms were ethical rather than economical: freedom, education, stability of law,

morality,—these were demanded and obtained. The ordinance—"that matchless piece of legislation," that "pillar of cloud by day and of fire by night in the settlement and government of the Northwestern States,"—was passed. It embodied the sentiments of those whom Cutler represented; and under its provisions, and only because of its provisions, Cutler proceeded with his business and closed the bargain for five and a half million acres of public domain.

This is not the place to enter upon the controversy as to the real authorship of the Ordinance. It has been carried on by men eminently fitted for the task, notable among whom are Dr. William F. Poole, in an article entitled "The Ordinance of 1787, and Dr. Manasseh Cutler as an Agent in its Formation," published in the "North American Review" for April, 1876, and Shosuke Sato, in the "History of the Land Question in the United States" (Fourth Series of the Johns Hopkins University Studies in Historical and Political Science). It is, however, proper to call attention to the inexcusable conduct of the compilers of this Life of Dr. Cutler, in studiously avoiding any mention of Dr. Poole's name and services, while at the same time making, in Chapter VIII. particularly, very free use of the "North American" article. Dr. Poole was the first to discover and publicly show that the introduction and passage of the Ordinance of 1787 was chiefly due to the efforts of Dr. Cutler. (See in "New England Historical and Genealogical Register," Vol. 27, p. 161, a paper read by Dr. Poole before the Cincinnati Literary Club, Dec., 1872; also the article in the "North American Review" for April, 1876, above referred to.) Andrew D. White, President of the American Historical Society, President Adams of Cornell, Dr. H. B. Adams, and Dr. Sato, have all made generous acknowledgment of Dr. Poole's service in the development of this fact; but for some reason, best known to themselves, the editors of the volumes under discussion have omitted to give honorable mention to that work which has done more than that of anyone else to give to a life of Dr. Cutler general public interest.

This article has already far exceeded the intended limits, but much more might be said of the career of a man who in his day stood perhaps second only to Franklin as an American scientist, who was a guiding spirit in the settlement of the great State of Ohio, and who was the principal agent in the preparation of a document which takes its rightful place by the side of the Declaration of Independence and the Constitution as an imperishable monument to the success of democratic government. These volumes take us back to the

helpful contemplation of the self-sacrificing patriotism, the zeal, the spirituality, the indefatigable labors, and withal the intense humanity, of a man who represents the best of those elements of character which gave us a grand government and have made this nation pre-eminent in the earth.

In this day of educational advance, the description of the physical laboratory of Yale College makes suggestive reading (Vol. I, p. 220); and in this campaign year, Dr. Cutler's abhorrence of Jeffersonian principles and of the more deplorable Jeffersonian practices (Vol. II, pp. 43-195 *passim*) might furnish some aspiring orator material for a thrilling stump speech.

Dr. Cutler's Journal and Letters is a noteworthy and valuable contribution to historical literature. Every student of Western civil history will take great pleasure in such pages as those describing 23,000 acres of the survey made by George Washington, in the account of the settlement of Marietta, and in some of the letters which fill up a large appendix. To the student familiar with the emigration to Ohio it would seem that the editors had done better to permit the journal and letters to speak unaided; and the writer believes the reader who seeks to gain a clear idea of the events in which Dr. Cutler was an efficient actor, will not be so greatly aided as he had the right to expect by the editorial additions to Dr. Cutler's own work.

W. H. RAY.

THE ENEMIES OF BOOKS.*

Mr. Blades has written of the "Enemies of Books" in a chatty and entertaining way, without contributing much that is new or instructive. The enemies referred to, which stand as headings for ten chapters, are: Fire; Water; Gas and Heat; Dust and Neglect; Ignorance and Bigotry; Collectors; Servants and Children. But how about book-thieves, and their near relations, book-borrowers, who develop into book-keepers; book-mutilators, who abstract maps, plates, and whole pages (which they are too indolent to copy), from books in public collections, and for whom the gallows would be a mild punishment; book-cleaners, who scrub books as they would paint; and a damp locality, perhaps a basement, from which books come out "foxed," discolored and mouldy? His catalogue of enemies of books could be largely extended. The injuries to the binding of books which the writer attributes to gas and heat, and which are not overstated, experience has proved to be attrib-

utable mainly, if not wholly, to heat; for the same results occur in the galleries of libraries where no gas is burned, but where the heat is excessive. Cases for fine books should therefore not be more than six feet high; as the temperature in the higher strata of air is injurious to the bindings. Gas-burning, by increasing the heat, contributes to the injury; but it is a question not yet decided whether the residuum of gas-combustion, in rooms as ordinarily ventilated, is an injury to book-bindings. We are inclined to class "Dust and Neglect" among the friends and preservers, rather than among the enemies of books. Dust is no injury to the body or paper of a book; and if it be dry, and not filled with such soot as we have in Chicago and other Western cities, it is not injurious to the bindings of books. It at least keeps them from being handled. That we have so many fine copies of the "incunabula" or "cradle-books" of the fifteenth century, clean and immaculate as when they came from the presses of Gutenberg, Wynkin de Worde, and Caxton, must be credited to *dust* and *neglect*. With the dust of centuries upon them, they have been neglected and lost sight of in old monkish libraries. Nearly all the fine copies of early books printed in America which so excite the rivalry of collectors and lighten their bank accounts, come from Europe, where for two centuries they have been neglected and forgotten. Copies found in this country are worn and usually imperfect.

Why Mr. Blades should have classed "collectors" among the enemies of books is not apparent. As a class they are in this country men of rare intelligence, cultivated taste, and of the highest personal integrity. Their mission is to preserve what is most worth preserving—the best historical and literary records of the past. To collectors we are largely indebted for the noble art of bibliography, and for bringing together, often at an immense expense, rare and choice copies of books from which the art can be studied. It is probable that in England a colloquial meaning is attached to the word "collector" which it does not have in this country—something like bibliomaniac, biblioclast, a two-legged depredator. The dictionaries, however, do not recognize such a meaning, and we think Mr. Blades has made a mistake in his use of the term.

The book-binders come in for some healthy chastisement; and they deserve it. The (entomological) book-worm gets more blame than he deserves. He is a *rara avis* with us, and there is not much to be laid to his charge in any country where books are properly cared for. He silently bores a small hole through a volume which is seldom or never used, avoiding the printed text when he can, as printers

*THE ENEMIES OF BOOKS. By William Blades. New York: A. C. Armstrong & Son.

ink is not to his taste,—and there his mission ends. Another kind of book-worm, that Mr. Blades makes no mention of, is of the *genus homo*, and a positive and perpetual nuisance. He is always found with unclean hands and face in the reading-room of libraries, filling the air around him with a strange odor, devouring books simply for the pleasure of devouring them, and never making use of what he reads. Dr. Holmes has pelted him with wit; some custodians have called in the police, others have used sticks, and a few have tried clubs; but the book-worm is a persistent *habitué* in every public reading-room. The tramp moves on to pester other communities; the book-worm never.

With regard to the cleaning of books, Mr. Blades says: "Each book should be cleansed and wiped separately, and gently rubbed with a soft cloth." How cleansed? With soap, Bristol-brick and scrubbing-brush? Perhaps there is no domestic service so badly done as the cleaning of books in private libraries. The work is usually given over to ignorant servants, who do more damage to fine books than their miserable services for five years are worth. Such books often come to sale; and it is obvious on a moment's inspection that they have been in a private library, and that their bindings have been well-nigh ruined by ignorant servants in cleaning. The leather is discolored, and the remnant of gilt on the tops and backs is dulled and broken. They have been treated with cloths—sometimes wet—with brushes and feather dusters.

The proper way to clean books is to take two of about the same size and strike their sides smartly together several times until all the dust is expelled; and not apply cloth, brush, or duster, under any circumstances, to the gilt or leather. If treated in this way, books will retain their original freshness for years. Books in cases without glass fronts retain their freshness longer than when put in closed cases. More dust will collect upon books exposed; but it is a dust which comes off readily. When put behind glass doors, or in cupboards, less dust settles upon them, but in localities where soft coal is used, it is a fine sooty dust, which, when treated with a cloth, brush or duster, acts like a black oily paint, discolours the leather and dulls the gilt. On books which are openly exposed, this sooty dust mixes with an innoxious and coarser dust and it all comes off together. These facts explain what seems at first paradoxical—that the more we try to keep books away from dust, and the more we clean them, the dirtier they become.

W. F. POOLE.

RECENT FICTION.*

Few writers can bear the test of sudden popularity. It is almost impossible to avoid an over-estimate of the applause which one's own work calls forth. The writer of a successful book, especially if that writer be a young person, is impelled by its very success to a course almost certainly destructive of the talents which the book may exhibit. Such a person, at such a time, is rarely brought to realize that he is, after all, only a beginner, and that if he will deserve the applause which has greeted him he must gird himself up to still more strenuous exertions. It is so much easier to accept praise without asking whether it be judicious or sincere, than to view it with mistrust, and, uninfluenced by it in thought or action, to follow steadfastly one's own ideals. The few writers whose names have been remembered by another generation than their own have pursued the latter course; but countless are those who have chosen the former course and been forgotten. Two or three years ago there appeared in the "Atlantic Monthly" magazine an unacknowledged story called "A Brother to Dragons." Its singular title and the antique style in which it was written attracted attention, and its perusal was rewarded by an interest and a grace beyond what is commonly found in

*A BROTHER TO DRAGONS, and Other Old-Time Tales. By Amélie Rives. New York: Harper & Brothers.

THE DEEMSTER. By Hall Caine. New York: D. Appleton & Co.

BEFORE THE DAWN. A Story of Paris and the Jacquerie. By George Dulac. New York: G. P. Putnam's Sons.

HIS BROKEN SWORD. By Winnie Louise Taylor. Chicago: A. C. McClurg & Co.

JOHN WARD, PREACHER. By Margaret Deland. Boston: Houghton, Mifflin & Co.

MARAHUNA. A Romance. By H. B. Marriott Watson. London: Longmans, Green & Co.

THE DUSANTES. By Frank R. Stockton. New York: The Century Co.

A TEACHER OF THE VIOLIN, and Other Tales. By J. H. Shorthouse. New York: Macmillan & Co.

BONAVENTURE. A Prose Pastoral of Acadian Louisiana. By George W. Cable. New York: Charles Scribner's Sons.

THE ARGONAUTS OF NORTH LIBERTY. By Bret Harte. Boston: Houghton, Mifflin & Co.

THE BLACK ARROW. A Tale of the Two Roses. By Robt. Louis Stevenson. New York: Chas. Scribner's Son.

THE ORDEAL OF RICHARD FEVEREL. By George Meredith. Popular Edition. Boston: Roberts Brothers.

THE GOLDEN BUTTERFLY. By Walter Besant and James Rice. Library Edition. New York: Dodd, Mead & Co.

THE STORY OF JEWAD. A Romance. By Ali Aziz Efendi, the Cretan. Translated from the Turkish by E. J. W. Gibb, M.R.A.S. New York: William S. Gottsberger & Co.

FOR THE RIGHT. By Karl Emil Franzos. Given in English by Julie Sutter. New York: Harper & Brothers.

THE STORY OF COLETTE. From the French. New York: D. Appleton & Co.

MAXIMINA. By Don Armando Palacio Valdés. Translated from the Spanish by Nathan Haskell Dole. New York: T. Y. Crowell & Co.

anonymous magazine stories. A closer examination, however, revealed many defects in the workmanship. The antique language of the story was found to conform to no historical model, but to result from the play of an unrestrained imagination among the shreds of reminiscences remaining from a wide range of miscellaneous reading. The characterization was found to be sentimental rather than thoughtful, and the manner affected rather than sincere. Most obvious fault of all, and written in the largest characters over every page of the narrative, was the lack of knowledge, of discipline, of a regulated fancy. Still, the story was remarkable, taking into account the evident youthfulness of its writer. But it was remarkable for its promise rather than for what it represented as an achievement. Unfortunately for the writer, this view of its merits was not the one which was presented to her most forcibly. Misled by injudicious friends and by a certain sort of newspaper reputation which she quickly acquired, she was encouraged to throw off the restraint that should accompany all literary production, and to publish, in rapid succession, a long series of pieces in prose and verse in which the crudities, the mannerisms, and the undisciplined fancy of her first effort were accentuated. Hitherto, her work has only appeared in the magazines, but a volume is now published containing three of her earlier stories, including the first of all, upon which we have commented above. While this volume contains the writer's best work, and while it gives evidence of a striking although rudimentary talent for literature, its most obvious lesson is that which we have outlined, and which the writer will do well to heed, if she hopes for a literary career of anything more than ephemeral brilliancy.

The Isle of Man, with its rugged scenery and its feudal survivals, forms the background of Mr. Hall Caine's new novel, "The Deemster," and a sombre tale of crime and expiation forms the substance of the work. It takes its name from the official title of the chief magistrates of the island. Mr. Caine seems to be upon intimate terms with Manx life, especially in its ruder aspects, and to be thoroughly conversant with its political and social conditions. The story is told with much power. Ewan and Dan Mylrea are the sons, respectively, of the Deemster and his brother the bishop. In a fit of passion Dan kills his cousin Ewan, and then, seized upon by remorse, gives himself up to justice. It so happens, owing to the temporal authority with which a bishop of Man is invested, that it becomes the duty of the murderer's own father to pronounce judgment upon him. The study of the bishop's conduct in this situation is really very fine. He sentences his son, not to

death, but to the life of an outcast from his fellow men, interdicting him from all communication with his kind. Such a sentence has little of the nineteenth century about it, but in Man people live in great part under the conditions of an earlier age, and the nineteenth century has little meaning for them. The last part of the book, which tells of the murderer's years of solitary repentance, is in many respects the finest. It is told mostly in the outcast's own words, and with a simple elevation of manner which suggests Bunyan at times. At last, the sweating-sickness breaks out among the islanders, and the solitary once more seeks the haunts of men, to do noble work in fighting the plague and ministering to those whom it has stricken. In this beneficent toil he finds peace of soul, and, overcome by his labors, dies tranquil in the assurance that atonement has been made for his crime.

"Before the Dawn," by George Dulac, is a romance of French history which looks interesting and turns out to be dull. Its dullness arises from its employment of the hackneyed and conventional language of old-fashioned historical romance, without any display of the genius which makes that language seem delightful when used by a master workman. The scene of the story is France and the time that of the peasant revolts of the fourteenth century. The writer's work is done upon the level which scene-painting represents in pictorial art. His treatment of the subject is painfully artificial and unreal. And yet the work has cost the writer considerable effort, and is historically faithful to its conditions of time and place.

Conscientious workmanship and wholesome morality, combined with an amount of interest at least sufficient to hold the attention uninterruptedly, are the attributes of Miss Taylor's story of "His Broken Sword." The plot is of the simplest. A high-minded gentleman represents an insult to the woman he is to marry by knocking down the slanderer. The blow unexpectedly proves fatal, and the one who dealt it has unintentionally become a murderer. Actuated by a sense of honor which some will deem Quixotic, he refuses to take advantage of the legal technicalities which might be invoked to influence the court in his favor, pleads guilty to manslaughter, and stoically accepts the sentence passed upon him of ten years imprisonment. His betrothed shows a heroism equal to his own in the constancy of her affection, and, on the eve of his departure for the penitentiary, is wedded to him in his prison cell. The story of the ten years that follow reveal to us the underlying motive of the author in writing the book. It is really an argument for prison reform, and one made all the more convincing to judicious minds by its rejection of all the methods of sensational-

ism. In a word, the writer's presentation of her case is akin to that of Tourguénieff's "Annals of a Sportsman," rather than to that of Reade's "It is Never too Late to Mend." The plea is silently and unobtrusively enforced. As for the hero, his expiation is as ample as the most exacting conscience could demand. And these years of confinement are made bearable by the thought that, in his helpful influence upon such of his fellow prisoners as are brought into contact with him, he is able to add an active element of atonement to the passive element provided by his seclusion from the world.

The motive of "John Ward, Preacher," may fairly be designated as obtrusive to an unpleasant degree. Theological discussion is arid enough in any shape, and it may be questioned whether it ought to have any place at all in fiction. The general question of the value and authority of religious belief is possibly momentous enough to be embodied in imaginative literature, but certainly this cannot be said of the petty sectarian questions that separate the village clergyman and his wife in Mrs. Deland's novel. It is difficult for anyone who lives in the world of ideas to believe the situation here described to be a possible one. It is hard to imagine and still harder to find any sympathy for the narrowness of view and the fanaticism which are ascribed to John Ward. That such men lived in New England a hundred years ago we reluctantly accept as a historical fact, but that they should still be found, now at the close of the nineteenth century, even in the remotest corners of the land, seems incredible. But Mrs. Deland's novel compels us to admit the seemingly incredible. It is but too evident that the character of "John Ward, Preacher," is not a product of the imagination alone. It is described far too minutely, it is far too real and detailed, to be pure invention. The writer is, moreover, without sharing the belief of the principal character of her work, evidently to a certain extent in sympathy with him, and she strives very hard to enlist the reader's sympathies with her. In this effort it is not humanly possible that she should succeed, except with such occasional minds as have actually come in contact with zealots like John Ward, or with those who, like him, erect into a great vital interest the belief or disbelief in this or that petty creed.

The wildest flights of Mr. Haggard's imagination are equalled, if not surpassed, in the romance of "Marahuna," by Mr. H. B. Marriott Watson. This story begins very attractively with a graphic account of a tempest in the South Pacific. The hero is a young English scientist connected with an exploring expedition. The sort of science with which he is supplied is sufficiently illustrated by saying

that he talks about "animalcule," that he supposes the antarctic circle to be defined by the parallel of 80°, and that, having reached this latitude, he continues to speak in the usual fashion of night and day, of sunrise and sunset. Having been driven by the tempest through a passage fortunately provided at the critical moment in the antarctic ice barrier, our explorers are enabled to visit the south pole, where they find a volcanic continent surrounded by a sea of fire. A beautiful maiden comes through the fire in an open boat, is taken on board the ship, and carried off to England. This young woman is represented as devoid of the ordinary human emotions, and as retaining a strong liking for fire, which seems to be her natural element. After causing a great deal of mischief in the civilized world which she for a time inhabits, she disappears quite as dramatically as she appears, finding a congenial climate in the glowing crater of one of the Sandwich Island volcanoes. This synopsis is much better worth reading than the book itself, and requires far less time.

The sequel to the story which propounded the problem of "The Lady and the Tiger" was doubtless voted unsatisfactory by its readers, but the sequel to "The Casting Away of Mrs. Lecks and Mrs. Aleshine" is an unquestionable success, as those who have already made its acquaintance in the pages of the *Century* magazine will testify. Mr. Stockton has done all that could be reasonably expected of him in satisfying his readers upon the subject of "The Dusantes," and has invented a series of new complications quite as amusing as those which made the original story of the castaways so irresistibly engaging. The little volume is published in uniform style with that to which it is the sequel, which is equivalent to saying that it makes a very pretty book.

The stories in Mr. Shorthouse's volume are already familiar to magazine readers. "A Teacher of the Violin" is the longest; "The Marquis Jeanne Hyacinthe de St. Palaye" seems to be the best. It is a "little classic" in a high sense of the term. These short stories, no less than the author's longer works, exhibit a literary art which is rare even among our careful writers; in them we find also the spiritual touch that marks "John Inglesant" as one of the noblest of English novels. Most readers, we fancy, will not greatly care to read them. They are too far removed from the plane of everyday life and thought to become popular.

Mr. Cable's "Bonaventure" is a series of sketches rather than a novel of symmetrical construction, although its different parts are linked together by the character whose name gives a title to the work. In this book, the author acquaints us very intimately with the

life of Acadian Louisiana, with its primitive ways and its ignorance of the great world without, a world whose echoes only come now and then to disturb its peaceful seclusion. Mr. Cable still commands the qualities of faithful delineation, of pathos, and occasionally of humor, familiar to his readers. He still delights also in the reproduction of strange dialects, and in the grotesque imitations of English speech which a too lively fancy prompts him to attribute to his characters from time to time.

It is the unexpected, and even the improbable, that happens in the stories of Mr. Bret Harte, but that genial story-teller so gauges the degree of unexpectedness and improbability that an experienced reader of his tales need find little difficulty in seeing his way clearly before him. The shock of surprise will be tempered for him in most cases by a definite foreboding of what the novelist has in store. So when "The Argonauts of North Liberty" opens in a Connecticut village, we know well enough that the author's dissolving-view mechanism will soon substitute California for that uninteresting locality. We know likewise in good season that the mysterious love of Dick Demorest will prove to be the wife of the friend whom he takes into his confidence. As for the pretended death of the betrayed husband, we do not for a moment take that seriously. A few genuine surprises of the minor sort do await any reader with imagination less alert than that of the novelist, but the main denouements of the story are all foreshadowed in ample time. The story is a good one, not so good, perhaps, as "The Crusade of the Excelsior," but still a better one probably than any other American novelist is capable of writing.

Mr. Stevenson makes good use of his material. The story now published as "The Black Arrow" has already done twofold duty as a serial: first in an English magazine, and then in a number of American newspapers. The changed title under which it now appears should not be allowed to deceive anyone. We trust that the author has no share in this discreditable device.

The new popular edition of the novels of Mr. George Meredith will place the work of that master of fiction within reach of a wide circle of American readers. "Richard Feverel" is the volume chosen to introduce this edition, and it will provide a new revelation of power and beauty for the many who make their first acquaintance with Meredith by its means. Without in any way concurring in a recently expressed opinion to the effect that it is "the greatest novel in the English language," we can still pay emphatic tribute to the qualities which make it an example of high literary art. The novels of Messrs. Walter Besant

and James Rice are also in search of a new American constituency of readers. They have been among the most popular English works of fiction of the past decade, and it is quite time that they should have the honors of a library edition in this country. "The Golden Butterfly" inaugurates this new edition, and it is embellished with an etching of Mr. Besant. It is a curious coincidence that the initial volumes of the two series just referred to, appealing, as they do, to classes of readers so entirely unlike, should both be studies of the effects of peculiar educational systems.

Translations of all descriptions are the order of the day in fiction, the great interest aroused in Russian literature reflecting itself to a certain extent upon the literatures of other countries. Still, a translation from the Turkish is something of a novelty, and that is what we have in "The Story of Jewad." The author is one Ali Aziz Efendi, known as "The Cretan." Mr. E. J. W. Gibb, the translator, tells us that Ali Aziz completed the work from which the present translation is made in the year 1211 of the Hijra, and that he died two years later while on a diplomatic mission in Prussia. Perhaps the date of the story may be best remembered as about that of the birth of the first Emperor of Germany. We are further told that "he was eminent in mysticism, philosophy, and all the sciences, that he compiled several treatises on these, containing likewise the convincing solutions he afforded to the difficult questions propounded by European savants, but that his heirs, ignorant of the value of his writings, destroyed all save a few which fell into the hands of certain of his friends who could appreciate their worth, and who in consequence gave them to the world." One of these manuscripts was entitled "Mukkhayyat-i-Ledun-i-Ilahi," which means "Phantasms from the Divine Presence." Upon the back of this manuscript was found the information just given respecting the author, and from its contents the present translation has been made. The "Story of Jewad" is best described by the statement that it reads like a new chapter from the Arabian Nights. It is possible that its incidents have been taken from some similar collection, but the translator has not found for them any such origin, and they are certain to be new to western readers.

Franzos is not a new author to English readers, but he is, on the other hand, not a very familiar one. His "Jews of Barnow," translated several years ago, gave to those who read it some idea of his peculiar power, and this idea is immensely strengthened by the work now published in English dress and entitled "For the Right." Franzos is a native of Galicia, and it is in further Galicia, on the

eastern side of the Carpathians, almost on the borders of Bessarabia, that the scene of this work is laid. The wild, imperfectly civilized tribes that dwell in those mountains suggest, as they are here described for us, the Europe of mediæval history rather than the modern Europe which we think we know so well. Integrally a part of the Austrian empire, that distant region is represented (in 1839, the date of the action) as preserving the modes of life bequeathed it by feudalism, and reducing the operation of imperial law to a minimum of effectiveness. In that savage, half-oriental country there sprang up, half a century ago, (for the romance is not without a certain historical basis) a man of singular nobility of character. Unlettered in the conventional sense, he had those qualities of mind and heart which it is the essential aim of education to develop, and notably that quality which Mr. John Morley defines, in his enumeration of the ends of education, as "a passion for justice." Risen to a position of influence among his fellow-villagers, this peasant made himself the champion of the people in their resistance to the unjust exactions of their lord. But, strange and indeed incomprehensible fact to those whose rights he defended, he refused ever to resort to violence, trusting, with childlike faith, in that justice which the deepest conviction of his soul told him must be the basis of the world, and of which the law was the visible embodiment. That it should ever be possible for the wrong to triumph over the right was to him an idea so monstrous that he would not for a moment accept it, until it confronted him as a grim fact in the shape of a legal decision against the villagers, the matter being one in which the justice of their cause was as clear as heaven to his eyes. For a while he was prostrated by the moral shock of this decision; then, gathering his energies together, he made a final appeal to the emperor himself, only to be again disappointed. Clearly, then, this was no world for a man like him to live in; he would altogether renounce an order of things whose foundation was injustice. Leaving his village he sought the mountains, and there, joined by a band of more or less faithful followers, he led the life of an outlaw, taking justice into his own hands, and righting wrong wherever he heard of its existence. Like all men who seek to reconstruct the world at once, his career was soon ended—shall we say in failure? One of his own acts proved to be an act of injustice, and, stricken with remorse, he gave himself up to the authorities to suffer the extreme penalty of the law, which he himself invoked as a retribution for the life that he had unjustly taken. Such is the man whose figure, or rather whose soul, dominates this extraordinary work. The portrayal of this heroic character is a mar-

vellous psychological study, and is alone sufficient to place Franzos among the great writers of romance. The work suggests the "Robbers" of Schiller, but suggests only to emphasize the contrast between its own noble ideal and the crude sentimental schoolboy ideal of that once potent tragedy. When we read of this peasant hero taking his stand upon the firm foundations of justice, and, alone, declaring war upon the empire and defying the world, we forget that he is an ignorant, unschooled villager, and think of him only as the incarnation of that spirit of indignant revolt against oppression which has brightened so many of the darkest periods of history, and of which Sophocles caught the inspiration when he placed upon the lips of his Antigone that memorable plea for the inviolable sanctity of "the unwritten laws of God."

"La Neuvaïne de Colette" is the title of a story published anonymously in the *Revue des Deux Mondes* and recently republished in New York. The story, although trifling, has had a great and not undeserved popular success, its merit being the rare quality of originality which it exhibits. A translation of this "Story of Colette" is now published, fairly faithful, although we have noticed a few unpardonable slips. Colette is a young French girl living in a deserted chateau with a crabbed old aunt who keeps her from any intercourse with the world. The child resolves, in despair, to plead to St. Joseph for some Prince Charming to come and rescue her. Her "neuvaine," or nine days of prayer, having no seeming effect upon the saint, she throws his image out of the window, and thereby wounds a young man who is passing below. This young man is taken into the chateau, cared for by the heroine and presently falls in love with her. St. Joseph, it is needless to relate, is at once restored to the confidence of the young lady.

One other translation calls for a word of mention. It is the "Maximina" of Valdés, which Mr. Nathan Haskell Dole has translated from the Spanish. Lovers of realism in fiction may find their account in this story, although its realism is without art, refinement, or taste. Then, too, there is something interesting in the Spanish life of to-day as the new Spanish novelists depict it for us, and this fact will probably attract some readers to a story which is singularly devoid of any other than such adventitious attractions.

WILLIAM MORTON PAYNE.

BRIEFS ON NEW BOOKS.

How Mr. E. W. Harcourt has contrived to link his name with John Evelyn's "Life of Mrs. Godolphin" is a wonder to see. In his so-called "new edition" of this excellent work, published

by A. D. F. Randolph & Co., he gives us a brief preface, in which he tells us his own pedigree, and little besides that is not better told in the introduction by the original editor, Samuel Wilberforce. Mr. Harcourt says, "the additions I have made to Mr. Holmes's notes are but slight." Slight they must be: for the "inverted brackets," by which he says these additions are distinguished, can nowhere be found. It is observable, however, that several of the expressions in brackets relate to members of the Harcourt family. Since Mr. Harcourt holds the manuscript, we are left in the dark as to how much is meant by the following statement: "The small alterations which I have adventured have been simply in the direction of a stricter adherence to the text." After all, we are grateful for a new edition of this book. From that time of rioting and wantonness, that time of "inexpressible luxury and prophaneness," that time of "gaming and all dissoluteness, and as it were total forgetfulness of God," which is known as the Restoration of the Stuarts, has come down to us this manuscript of Evelyn, describing the all too brief life of as pure and sweet and devout a woman as any of that choice company who now combine to place upon England's head the crown of virtue. Not being published in Evelyn's lifetime, this book was handed down the line in manuscript unto the third and fourth generation; and after more than a century and a half in hiding, first saw the light in 1847. If anyone wishes to take leave for an hour of the toiling, hurrying present, and be refreshed by the calm of the tranquil olden time, let him look into this book, and allow his mind to float with the shallow and rambling but harmonious current of Evelyn's prose. In those days people had time for loose sentences and all sorts of expatiating; and were not vexed by a long account of what I said, what she said, and what he said. Then, too, people had time to be pious. The bright young ladies of to-day find small leisure for books of devotion and the "little Oratorye." But there is hardly a book where our girls can better learn how a busy life in the midst of society can be saturated with devotion, yet not soured, nay, rather sweetened by it. Margaret Blagge (Mrs. Godolphin), born in 1652, became a communicant at eleven years of age; entered society at fourteen; was, first, Maid of Honor to the Duchess of York, and then to Queen Catharine; married at twenty-three; accompanied the embassy of Lord Berkeley to Paris, as the friend of Lady Berkeley; and died in London, at twenty-six, shortly after the birth of a son. Her years of wedded life were not only few, but abbreviated by absence. Evelyn, her trusted friend, and almost her second father, ascribes to her all the charms of beauty, all the brilliancy of wit, and all the graces of piety.

MAN is so largely the creature of his environment that he is inclined to identify that environment with the world—to gauge all sentiments and institutions and habits by his own. A good corrective to such a mental and moral color-blindness is to familiarize ourselves with societies and civilizations as widely as possible separated from our own. Two recent contributions to biographical literature place us, the one in an Asiatic and Brahminical atmosphere, the other under an African sky in a Mohammedan society. The "Memoirs of an Arabian

Princess" (Appleton) is an autobiography by one of the numerous daughters of a former Sultan of Zanzibar, who, born and reared as a royal princess in a summer palace of Zanzibar, is spending her later days as a Christian matron under the colder skies of Germany. Her narrative of her life and of the court-life of her father's court is fresh and attractive in its novelty, and is told in a naïve and artless way which wins one's sympathy. While a European mind will not consent to her opinions as to eastern marriages, the education of children, and slavery, her views are suggestive as voicing the opinions of millions of people who have no access to the ear of our Indo-European civilization. Her idyllic pictures of high life in Zanzibar in her girlhood days transport us out of our artificial life back to the youth of the world, as no accounts of travellers to the Orient, not "to the manner born," can do. In the "Life of Dr. Anandibai Joshee" (Roberts), by Mrs. Caroline H. Dall, a Maharratta lady of Rajah descent is allowed in her own letters to set before us a mental photograph of a singularly endowed and beautiful soul. Possessed with the desire to ameliorate the physical condition of her countrywomen, at the age of eighteen she came to America—violating all the instincts of a Hindoo and even the prejudices of her religion in crossing "the black water"—that she might obtain an adequate medical education and fit herself for a life-work among her people. Retaining the faith of her fathers until her death, she impressed all by her beauty of character and her spiritual conception of her responsibility as an educated woman. But our fierce climate caressed the frail Asiatic flower too harshly, and at twenty-one she returned to her native land—not to give her heroic life for her enslaved countrywomen, but to die, last year, on the very threshold of her realized desires. The narrative revealed by the interwoven letters is a most touching one, and impresses once more the thought that humanity at its best is god-like under all skies and all creeds.

STUDENTS of American history have long needed a Constitutional Manual which should combine a popular commentary upon the Constitution with a statement of the details of governmental organization which have been developed by legislation under it, as well as indicate the departures from its letter, not only by amendment but by broad interpretation. "Sheppard's Constitutional Text-book" was a good manual in its day, but it is now more than thirty years behind the facts, and yet until recently it had the field. Sterne's "Constitutional History and Political Development of the United States" (Putnam) was originally published in 1881, and now has been brought down to the present year, in a fourth edition. It is a much needed and admirable little treatise, containing in several hundred pages what must elsewhere be gathered from much reading of many books. It is well adapted to the use of teachers as a text-book in Constitutional history. A discussion of the Constitution in its provisions for the several departments of government is followed by a brief history of the application of its principles during the last hundred years. A chapter on "Current Questions" presents suggestive thoughts on the tendency to paternal government, the spoils system, the tariff, the question of aliens, the currency, cabinet responsibility, legislative procedure. After

a closing chapter on the changes and development in State constitutions are placed *addenda* covering all important constitutional legislation of the last few years—the Presidential Succession bill, the Count of the Presidential Vote, Chinese and Contract-Labor Immigration, Alien Landholding, Interstate Commerce, and all crucial decisions of the Supreme Court. The tendencies of public opinion of to-day, in regard to various social questions which may express themselves in speedy legislation, are touched upon in brief notes. The book contains *multum in parvo*, and is sure to find a large demand. We suggest that the establishment of the Independent Treasury, of the Court of Claims, and of the Circuit Judges, should have a reference, with dates, in another edition.

THE well-known author of "A History of British Commerce," Leone Levi, has contributed to the International Science Series, as Volume 60, a most useful compendium of "International Law" (Appleton). It is just such a book as such a series calls for—a popular treatise for the reading public. After a few words of introduction upon the nature of International law—in which it is well designated as "the creation of moralists, moulded by the acumen of jurists and the wisdom of statesmen"—the author briefly traces the progress of international relations to the present day. Then follows a very helpful chapter on the present political condition and treaty relations of forty-four states. Here is much most valuable matter, which, while it strictly forms no part of a treatise on international law, provides an excellent basis of necessary preliminary information for the further presentation of the proper subject. This introductory portion of the book we value the most as a compend of knowledge hitherto with difficulty attainable by the ordinary reader. The remaining chapters discuss the customary topics treated under this subject; but the author is right in saying that "especially useful will be found the copious statements of the treaties concluded between different states on the various subjects treated in the work," which are placed at the close of chapters. As a book of reference, its value, as well as its place in this well known series, will commend it to every library. It is, however, not a scientific treatise, despite its place in a science series. It is simply a historical manual, and a most excellent one, of facts which all should know.

MR. BIGELOW, our consul in Paris during nearly the whole course of our Civil War, and our minister at the Court of Napoleon during the year 1865, has given us in his "France and the Confederate Navy" (Harpers) a most valuable account of a portion of the diplomatic struggle for the Union. The book has been called forth, apparently, by certain statements in Bullock's "Secret Service of the Confederate States," and is partly controversial. But as Mr. Bigelow gives us for the first time a detailed account of events of which he claims justly that he is "in some respects the most complete surviving witness," and which were of the utmost importance to the defeat of the Rebellion, his work is an important one historically. It fell to him to defeat the French emperor's purpose to give secret aid to the Confederacy by fitting out Confederate cruisers, ostensibly for far different purposes. The scheme was exposed by the indefatigable consul; even a

muzzled press spoke out for France against a policy so dangerous to her international standing; and the emperor was compelled to repudiate his crafty purposes. Although one of the powerful ironclads, the "Stonewall," did get to sea, the temporizing policy which Mr. Bigelow's activity forced upon the French government deferred its departure for American waters until the Confederacy was virtually dead. Mr. Bigelow lets the facts speak largely for themselves, in full quotations from the letters of Slidell and Benjamin, the official letters of the French ministers, and the statements by Bullock as to events under his direct cognizance. It is a pity that he has not refrained from becoming exasperated at violent expressions in Slidell's letters and Bullock's pages, which have led him into disparaging personal comments, especially upon the former.

DR. BARROWS'S "The United States of Yesterday and of To-Morrow" (Roberts) is another of those sanguine books, now so rife, congratulating us—complacent Americans that we are—upon our vast territory, rapid growth, and great development of material resources. No doubt it is pleasant for us to be reminded that if we "Suppose Texas to be a circular lake and France a circular island, the island could be anchored centrally in the lake out of sight of land twenty-two miles from the encircling shore;" but what does it prove? Only that the Reverend Doctor has been looking up his geography. Has he no better message for us than this? Four hundred pages of his book are full of such pleasant figures, facts, and fancies. Only in the last half-dozen pages are there perhaps as many sentences which hint at certain dangers to be met, certain problems to be solved. "This book," the author informs us, "has been written to answer questions;" but except as regards "Pioneering in Education," questions relating to the highest and only lasting glories of any nation—questions relating to spiritual, intellectual, and æsthetic development,—will be put to it in vain. Dr. Barrows says, "As the author in earlier days . . . had devoted much labor to public addresses and lectures on our new country, it was quite natural that a miscellaneous information should be solicited from him concerning the territory between the Alleghanies and the Pacific." With the exception of the chapter on "Ancient Chicago," which originally appeared in the "Magazine of American History" for April, 1885, it seems—though the author does not say so—that the book consists of these old lectures revamped; and, as he intimates, miscellaneous information is all that can be expected from him. There is an index.

WE have before us "Adelaide Ristori," the eighteenth volume issued by Roberts Brothers under the head of "Famous Women." It differs from former members of this series in being a translation and "An Autobiography," and in dealing with the life of a woman now living. The translation is, it seems, the same one that recently appeared in London, and is by no means flawless. The work itself, though largely made up of autobiographical reminiscences, is not a connected and complete autobiography. More than half of the volume consists of analyses of Madame Ristori's acting in six favorite plays; and in the portion devoted to her recollections, omitting much that is

of merely personal and private interest, she aims to give us solely what is connected with her artistic career. But Madame Ristori's artistic career covers nearly her whole life, from the early age of three months, when she was first carried upon the stage, up to the time when she sought retirement to write this book. Early rising to prominence in her native Italy, she perhaps might have desired no other audience than one composed of her own countrymen, had it not been for the restrictions imposed upon the stage by the censorship which, about the year 1855, tyrannized over Austria and the Papal States. She then took a leading part in establishing the Italian Theatre at Paris. Having once tasted the life of a "star," she could not leave it, and her engagements have since carried her into the most widely separated lands; she has thrice visited the United States, the last time in 1885; and has been "around the world." The impression she gives us of her travels shows an actor's hasty and superficial glance; the account of her acting, that she relied more upon her womanly instinct than upon any intelligent theory of her art; and her book as a whole, that she can make little pretension to literary skill.

THE REV. ARTHUR WENTWORTH EATON, author of "The Heart of the Creeds, Historical Religion in the Light of Modern Thought" (Putnam), has written his work chiefly, as he states, for the large class of young thinkers among the laity who are often sorely puzzled by the contradictions and misled by the mistakes of popular theology, and to whom early Christian thought is little known. The subjects discussed are God, Man, Christ, The Creeds, The Bible, The Church, The Sacraments, The Liturgy, and The Future Life. Mr. Eaton freely acknowledges his indebtedness to the best modern scholarship, but he shows a conspicuous merit of his own in his discriminating use of materials, in the compression and lucidity that mark his pages, in the spiritual penetration that keeps him close to the pith of his subject, and in his grasp on the essential verities which he portrays with a direct and engaging simplicity and sincerity. The little book is well calculated to fill a place in theological literature that at present seems occupied by none other of equal compass, and will doubtless be found of lasting service to the class of serious and thoughtful persons who are often confused and bewildered by religious dogma, whom the author had in mind in its production.

No publishing enterprises have done more to popularize knowledge than the many series—historical, biographical, economical—which have appeared within the last few years. The D. Lothrop Company make a good beginning of another series, "The Story of the States," in "The Story of New York," by Elbridge S. Brooks. This volume is intended for the younger readers, and so very successfully threads a narrative of nine or ten generations of imaginary Tennis Jansens through the events of more than two centuries. The personal story is a mere vehicle for the history, which is presented in outline sketch, yet with a good power of discrimination between the essential and the unimportant. The "good old colony times" are reproduced very vividly, while the more prosaic period since the days of Irving is well narrated down to the present generation. We note with

satisfaction that justice is done that somewhat erratic but true patriot, Seisler. Dewitt Clinton, too, receives his due praise, as one of New York's most public-spirited sons; and so does that sleek and plausible henchman, Martin Van Buren. This is a book, despite its politics and its serious historical basis, which will win the interest of every boy who has any taste for narrative reading.

MR. J. H. KENNEDY, in his "Early Days of Mormonism" (Scribner), has apparently made an honest attempt to give an unbiased account of the rise and progress of that strange delusion up to the time of the Mormon migration to Utah. It would seem, however, that any thorough and candid investigation of the facts must inevitably point to but one conclusion: that, whatever the ultimate success of the fraud, Mormonism was a fraud from the beginning. The words of Joseph Smith himself are enough to prove this, and we have abundance of trustworthy testimony besides. Mr. Kennedy has done a good piece of work. He has collected and sifted with care a great mass of heterogeneous material and personal testimony, and has given us a succinct and well-written account of the startling vicissitudes and adventures of this remarkable sect.

A LITTLE volume by Mr. J. H. Long, called "Slips of Tongue and Pen" (Appleton), is offered as an addition to the number of similar books pointing out and correcting common errors in speaking and writing English. It is one of the best of the books of its class; and the class is a useful one. The mistakes set forth are those made by writers who ought to and do know better, but are betrayed into petty errors by carelessness or haste. The contents are divided into eight chapters, under the headings: "Common Errors," "General Suggestions Upon Composition," "Words Often Confused," "Objectionable Words and Phrases," etc.; and there is an index of all the words referred to.

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BOOKS OF THE MONTH.

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